4: Horton E-4 (no date) 1948
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Hartt and Martius both mention tattooing combs of palm thorns, but Tocantins states that the operation is performed with an agouti tooth. The skin is slashed and genipa juice is rubbed into the wound. Genipa is also used as a paint to color areas enclosed by tattooed lines. Both sexes are tattooed but there are slight differences in design for each. The operation begins when the subject is about 8 years old and proceeds gradually over a period of years. It is seldom completed before the subject has reached the age of 20.

Hairdress.—The aboriginal hair style was the same for both sexes. The hair was cut just above the ears and at the nape of the neck. The crown of the head was shaved but a short, circular tuft was left above the center of the forehead.

MANUFACTURES

Baskets, ropes, and netting.—Baskets are woven of creepers, straw, and twigs. Ropes and cords are made of plant fibers and cotton thread. Women beat the raw cotton with sticks to separate the fibers and twist the thread with the aid of some sort of spindle. Cotton thread is used in knitting net fabrics for featherwork, and in making hammocks. Fibers from the outer surface of muriti palm leaves are sometimes used in making hammocks.

Ceramics.—Pottery vessels, made by women, are modeled directly from a mass of clay and are said to be of poor quality.

Weapons.—The following weapons have been mentioned but not described: Bows, arrows of reed and of wood, poisoned war arrows, unpoisoned hunting arrows (Martius, 1867), spears with bamboo blades, javelins, wooden knives, hafted (stone?) axes, and war clubs. A cotton bandage was wrapped around the knuckles of the bow hand to protect it from the bowstring. Katzer (1901) has published illustrations of a number of flat, polished stone ax heads, of oval or nearly quadrangular shape, with lateral notches; these were found archeologically in *Mundurucú* territory. He reports that the *Mundurucú* still make such stone objects, but keep them merely as valuables or as children's toys.

TRADE

Despite hostility between the *Mundurucú* and their neighbors, they traded their featherwork extensively. They are said to have depended on an unidentified northern source for arrow poison. After the advent of the missions, manioc meal, sarsaparilla, and other forest products were exported to Santarém in considerable quantities (Martius, 1867).

SOCIAL ORGANIZATION

According to Kruse (1934), the Tapajós River *Mundurucú* have a patrilineal sib and moiety system. There are 34 sibs whose members are

12: Murphy E-5 (1952-1953) 1960.
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in stock, although everybody knows that this is false." In contrast, they have more confidence in the missionaries and, despite some animosity against the priests, generally concede that they do not deceive their clientele.

The most casual inventory of the possessions of a Cururú household shows that the people there own many more manufactured goods and far fewer articles of native manufacture than the campineiros. Pottery and hammock making are almost forgotten arts, although they are continued by the savannah women. Also, the Cururú woman usually has two old dresses, one fine dress, and one or two slips. Her campineiro sister has only one dress for everyday wear and is extremely lucky to have a slip or a "party" dress. The Cururú men, likewise, have more clothes than the men of the savannahs and attach more importance to sartorial elegance. They also seek to obtain many other items, such as canoes, coffee, and sugar; these are known and appreciated by the campineiro but are not within his means, and are not yet viewed by him as necessities.

Concomitant with the greater demand for manufactured articles has been an increase of the prestige of Western culture in the eyes of the Cururú people. They want these articles for their utility more than do the campineiros, and a positive value is attached to their use. But it is chiefly the overt and material aspects of the outside world that entice the Munduruců. The resistance of their children to the teaching of the Portuguese language, reading, and arithmetic at the mission and Indian Service schools is remarkable. And although Christianity is not actively rejected, the people are not deeply affected by the missionary teachings. The words of the priests are accredited and respected without any commitment or great interest on the part of their listeners. Not even those Munduruců who have been reared by the missionaries and have lived at